

LIST OF PUBLICATIONS BY

BRET W. DAVIS

Items are grouped according to type of publication and are ordered chronologically, starting from the most recent (2011).

BOOK AUTHORED

Heidegger and the Will: On the Way to Gelassenheit. Evanston, Ill.: Northwestern University Press (Studies in Phenomenology and Existential Philosophy), 2007. 424 pages.

BOOK TRANSLATED

Martin Heidegger, *Country Path Conversations*. Bloomington: Indiana University Press (Studies in Continental Thought), 2010. 230 pages. Includes translator's foreword, notes, and glossaries.

BOOKS EDITED

Japanese and Continental Philosophy: Conversations with the Kyoto School. Co-edited with Brian Schroeder and Jason M. Wirth. Bloomington: Indiana University Press (Studies in Continental Thought), 2011. 331 pages. My contributions include two chapters authored; introduction co-authored; two chapters translated.

Martin Heidegger: Key Concepts. Durham, UK: Acumen Publishing, 2010. 304 pages. My contributions include three chapters authored; chronology of Heidegger's life composed; bibliography compiled.

Sekai no naka no Nihon no tetsugaku [Japanese Philosophy in the World], in Japanese. Co-edited with Fujita Masakatsu. Kyoto: Shōwadō, 2005. 288 pages. My contributions include two chapters authored; one chapter translated; bibliography compiled.

BOOK CHAPTERS

1. "The One and the Many Worlds: Nishida's Alternative Vision of Globalization," forthcoming in Spanish translation in *Investigaciones recientes sobre la filosofía de Nishida Kitarō, fundador de la Escuela de Kioto*, edited by Augustín Jacinto Zavala (Morelia: Jitanjafora).

2. “Expressing Experience: Language in Ueda Shizuteru’s Philosophy of Zen.” In *Dao Companion of Japanese Buddhist Philosophy*, edited by Gereon Kopf (Springer, forthcoming).
3. “Natural Freedom: Human/Nature Non-Dualism in Japanese Thought.” In *The Oxford Handbook of World Philosophy*, ed. Jay Garfield and William Edelglass (Oxford University Press, 2011), pp. 334–347.
4. “The Philosophy of Zen Master Dōgen: Egoless Perspectivism.” In *The Oxford Handbook of World Philosophy*, ed. Jay Garfield and William Edelglass (Oxford University Press, 2011), pp. 348–360.
5. “Introduction: Conversations on an Ox Path” (with Brian Schroeder and Jason M. Wirth). In *Japanese and Continental Philosophy: Conversations with the Kyoto School*, ed. Bret W. Davis, Brian Schroeder, and Jason Wirth (Bloomington: Indiana University Press, 2011), pp. 1–16.
6. “Dialogue and Appropriation: The Kyoto School as Cross-Cultural Philosophy.” In *Japanese and Continental Philosophy: Conversations with the Kyoto School*, ed. Bret W. Davis, Brian Schroeder, and Jason Wirth (Bloomington: Indiana University Press, 2011), pp. 33–51.
7. “Nishitani after Nietzsche: From the Death of God to the Great Death of the Will.” In *Japanese and Continental Philosophy: Conversations with the Kyoto School*, ed. Bret W. Davis, Brian Schroeder, and Jason Wirth (Bloomington: Indiana University Press, 2011), pp. 82–101.
8. “Introduction: Key Concepts in Heidegger’s Thinking of Being.” In *Martin Heidegger: Key Concepts*, ed. Bret W. Davis (Durham, UK: Acumen Publishing, 2010), pp. 1–16.
9. “Will and *Gelassenheit*.” In *Martin Heidegger: Key Concepts*, ed. Bret W. Davis (Durham, UK: Acumen Publishing, 2010), pp. 168–182.
10. “Heidegger on Christianity and Divinity: A Chronological Compendium.” In *Martin Heidegger: Key Concepts*, ed. Bret W. Davis (Durham, UK: Acumen Publishing, 2010), pp. 231–259.
11. “The Presencing of Truth: Dōgen’s *Genjōkōan*.” In *Buddhist Philosophy: Essential Readings*, ed. Jay Garfield and William Edelglass (Oxford University Press, 2009), pp. 251–259.

- Consists of an interpretive essay (pp. 251–256) followed by an original translation of Dōgen’s medieval Japanese text (pp. 256–259).
12. “Nishitani Keiji’s ‘The Standpoint of Zen: Directly Pointing to the Mind’.” In *Buddhist Philosophy: Essential Readings*, ed. Jay Garfield and William Edelglass (Oxford University Press, 2009), pp. 93–102. Consists of an introduction (pp. 93–95) and an edited translation of Nishitani’s text (pp. 95–102).
 13. “Letting Go of God for Nothing: Ueda Shizuteru’s Non-Mysticism and the Question of Ethics in Zen Buddhism.” In *Frontiers of Japanese Philosophy 2*, ed. Victor Sogen Hori and Melissa Anne-Marie Curley (Nagoya: Nanzan Institute for Religion and Culture, 2008), pp. 226–255.
 14. “Turns to and from Political Philosophy: The Case of Nishitani Keiji.” In *Re-politicising the Kyoto School as Philosophy*, ed. Chris Goto-Jones (London: Routledge, 2008), pp. 26–45.
 15. “Does a Dog See Into Its Buddha-nature? Re-posing the Question of Animality/Humanity in Zen Buddhism.” In *Buddha Nature and Animality*, ed. David Jones (Fremont, CA: Jain Publishing, 2007), pp. 83–126.
 16. “Toward a World of Worlds: Nishida, the Kyoto School, and the Place of Cross-Cultural Dialogue.” In *Frontiers of Japanese Philosophy*, ed. James W. Heisig (Nagoya: Nanzan Institute for Religion and Culture, 2006), pp. 205–245.
 17. “Nishitani Keiji no Zen-tetsugaku” [Nishitani Keiji’s Philosophy of Zen], in Japanese. In *Zen to Kyoto-tetsugaku* [Zen and Kyoto Philosophy], ed. Ueda Shizuteru (Kyoto: Tōeisha, 2006), pp. 228–49.
 18. “Kami no shi kara ishi no daishi e: Posuto-Niiche no tetsugakusha toshite no Nishitani Keiji” [From the Death of God to the Great Death of the Will: Nishitani Keiji as a Post-Nietzschean Philosopher], in Japanese. In *Sekai no naka no Nihon no tetsugaku* [Japanese Philosophy in the World], ed. Bret W. Davis and Fujita Masakatsu (Kyoto: Shōwadō, 2005), pp. 198–224.
 19. “Kami wa doko made jiko o kūzuru ka—Abe Masao no kenōshisu-ron o meguru giron” [How Far Does God Empty Himself? On the Debate Surrounding Masao Abe’s Theory of Kenosis], in Japanese. In *Sekai no naka no Nihon no tetsugaku* [Japanese Philosophy in the World], ed. Bret W. Davis and Fujita Masakatsu (Kyoto: Shōwadō, 2005), pp. 245–59.

20. “Provocative Ambivalences in Japanese Philosophy of Religion: With a Focus on Nishida and Zen.” In *Japanese Philosophy Abroad*, ed. James W. Heisig (Nagoya, Japan: Nanzan Institute for Religion and Culture, 2004), pp. 246–274. A Japanese translation of this chapter has been published in *Nihontetsugaku no kokusaisei* [The Internationality of Japanese Philosophy], ed. James Heisig (Tokyo: Sekaishisōsha, 2006), pp. 295–329. A Bosnian translation has been published in *Nove granice japanske filozofije*, ed. Nevad Kahteran and James W. Heisig (Nagoya, Nanzan Institute for Religion and Culture, 2009), pp. 116–145.
21. “A Socrates Who Practices Music: The Dynamic Intertwining of Mythos and Logos, Art and Science in Nietzsche’s *The Birth of Tragedy*.” In *Mythos and Logos: How to Regain the Love of Wisdom*, ed. Steven Hicks et al. (Amsterdam/New York: Rodopi Press, 2004), pp. 115–39.
22. “Shūkyō kara seiji e, seiji kara shūkyō e: Nishitani Keiji no tenkai (keere)” [From Religion to Politics, and from Politics to Religion: Nishitani’s Turn (Kehre)], in Japanese. In *Higashiajia to tetsugaku* [East Asia and Philosophy], ed. Fujita Masakatsu et al. (Kyoto: Nakanishiya Press, 2003), pp. 347–63. A longer version of this paper has appeared in Chinese translation as a chapter in *Dōngyà jìndàzhéxué de yìyì* [The Significance of Modern East Asian Philosophy], ed. Bian Chongdao et al. (Shenyang, 2002), pp. 359–80.
23. “The Global Displacement of Western Modernity.” In David Jones, Michael Schwarz, and Jason M. Wirth (eds.), *The Gift of Logos* (Cambridge Scholars Press, 2010), pp. 115–132. An earlier version of this chapter appeared as “The Displacement of Modernity,” *Dokkyo International Review* 14 (2001): 215–35.
24. “Nishitani Keiji ni okeru ‘taiho’: Nihirizumu o tōshite zettai teki shigan e” [The ‘Step Back’ in Nishitani Keiji: Through Nihilism to the Absolute Near-side], in Japanese. In “*Kongen*” *e no tankyū : Kindai nihon no shūkyō shisō no yamanami* [The Search for “Grounds”: The Range of Religious Thought in Modern Japan], ed. Shōji Hosoya (Kyoto: Kōyō Shobō, 2000), pp. 71–91. This chapter has appeared in Chinese translation as an appendix to *Changtong yu chaoyue* [Tradition and Transcendence], Wu Guanghui (Beijing, 2002), pp. 259–78.

JOURNAL ARTICLES

1. “Heidegger’s Orientations: The Step Back on the Way to Dialogue with the East.” Forthcoming in volume 7 of *Heidegger-Jahrbuch*.

2. “Das Innerste zuäußerst: Nishida und die Revolution der Ich-Du-Beziehung.” Translated by Ruben Pfizenmaier, Eberhard Ortland and Rolf Elberfeld. Forthcoming in *Allgemeine Zeitschrift für Philosophie*.
3. “Step Back and Encounter: From Continental to Comparative Philosophy.” *Comparative and Continental Philosophy* (2009) 1/1: 9–22.
4. “Rethinking Reason, Faith, and Practice: On the Buddhist Background of the Kyoto School.” *Shūkyōtetsugaku Kenkyū* (Studies in the Philosophy of Religion) 23 (2006): 1–12.
5. “Zen after Zarathustra: The Problem of the Will in the Confrontation between Nietzsche and Buddhism.” *Journal of Nietzsche Studies* 28 (2004): 89–138.
6. “The Step Back Through Nihilism: The Radical Orientation of Nishitani Keiji’s Philosophy of Zen.” *Synthesis Philosophica* 37 (2004): 139–59. This article has also been translated into Serbio-Croatian and published in *Filozofska Istrazivanja*, vol. 96, no. 25/1 (2005): 121–39.
7. “Rethinking the Rational Animal: The Question of Anthropocentrism in Heidegger, Bergson, and Zen.” *Interdisziplinäre Phänomenologie—Interdisciplinary Phenomenology* 1 (2004): 173–87.
8. “Taiho to kaikō: Seiyōtetsugaku kara shisakuteki-taiwa e” [Step Back and Encounter: From Western Philosophy toward a Dialogue of Thought], in Japanese. *Nihontetsugakushi kenkyū* (Studies in Japanese Philosophy) 1 (2003): 36–66.

ENCYCLOPEDIA ARTICLE

“The Kyoto School.” *The Stanford Encyclopedia of Philosophy*:
<http://plato.stanford.edu/entries/kyoto-school/>. First published Mon Feb 27, 2006;
 substantive revision Thu May 6, 2010. (28,331 words, approx. 60 pages.)

REVIEW ARTICLES AND BOOK REVIEWS

1. Review of Robert Wilkinson’s *Nishida and Western Philosophy* (Surrey, England: Ashgate, 2009), forthcoming in *The Eastern Buddhist*.
2. Review of Richard Capobianco’s *Engaging Heidegger* (Toronto: University of Toronto Press, 2010), in *Notre Dame Philosophical Reviews*, <http://ndpr.nd.edu/review.cfm?id=21268>.

3. Review of Lin Ma's *Heidegger on East-West Dialogue: Anticipating the Event* (New York/London: Routledge, 2009), in *Journal of the British Society for Phenomenology* 41/3 (October 2010): 327–329.
4. "Introducing the Kyoto School as World Philosophy: Reflections on James W. Heisig's *Philosophers of Nothingness*." *The Eastern Buddhist* 34/2 (Autumn 2002): 142–70. A Bosnian translation of this review article has been published as an appendix to James W. Heisig, *Filozofi ništavila: Esej o Kyoto školi*, trans. Nevad Kahteran (Sarajevo: Kult B, 2007), pp. 395–420.

CONFERENCE PROCEEDINGS

1. "Horizon and Open-Region: Epistemology in Heidegger's Country Path Conversations (GA 77)." *Proceedings of the 44th Annual Meeting of the North American Heidegger Conference* (2010): 195–205.
2. "Varieties or Equivocations of Willing?" *Proceedings of the 42nd Annual Meeting of the North American Heidegger Conference* (2008): 144–150.

TRANSLATIONS

Japanese to English:

1. Ueda Shizuteru, "Language in a Twofold World." In *Japanese Philosophy: A Sourcebook*, ed. James W. Heisig, Thomas P. Kasulis and John C. Maraldo (Honolulu: University of Hawaii Press, 2011), pp. 766–784.
2. Ueda Shizuteru, "Contributions to Dialogue with the Kyoto School." In *Japanese and Continental Philosophy: Conversations with the Kyoto School*, ed. Bret W. Davis, Brian Schroeder, and Jason Wirth (Bloomington: Indiana University Press, in press), pp. 19–32.
3. Dōgen, "The Presencing of Truth." In *Buddhist Philosophy: Essential Readings*, ed. Jay Garfield and William Edelglass (Oxford: Oxford University Press, 2009), pp. 256–259.
4. Fujita Masakatsu, "Logos and Pathos: Miki Kiyoshi's Logic of the Imagination." Translated with Moritsu Ryū and Takehana Yōsuke. *Synthesis Philosophica* 37 (2004): 117–28. Reprinted in *Japanese and Continental Philosophy: Conversations with the Kyoto School*, ed. Bret W. Davis, Brian Schroeder, and Jason Wirth (Bloomington: Indiana University Press, in press), pp. 305–318.

5. Fujita Masakatsu, “Questions Posed by Nishida’s Philosophy.” *Zen Buddhism Today* 15 (1998): 51–64. Reprinted in *Synthesis Philosophica* 37 (2004): 7–17.

English to Japanese:

6. Graham Parkes, “Kyotogakuha to ‘fashizumu’ no retteru: Konnichi Amerika ni okeru kado na ‘seijitekinatadashisa’ no mondai” [The Putative Fascism of the Kyoto School and the Political Correctness of the Modern Academy]. *Zengaku Kenkyū* 81 (2003): 276–302. Revised and republished in *Sekai no naka no Nihon no tetsugaku* [Japanese Philosophy in the World], ed. Bret W. Davis and Fujita Masakatsu (Kyoto: Shōwadō, 2005), pp. 149–77.

German to English:

7. Martin Heidegger, *Country Path Conversations* (see above under BOOK TRANSLATED).

OTHER ACADEMIC PUBLICATIONS

1. Introductions to chapters by Ueda Shizuteru and Fujita Masakatsu in *Japanese Philosophy: A Sourcebook*, ed. James W. Heisig, Thomas P. Kasulis and John C. Maraldo (Honolulu: University of Hawaii Press, 2011), pp. 765–766, 993.
2. “Chronology of Heidegger’s Life.” In *Martin Heidegger: Key Concepts*, ed. Bret W. Davis (Durham. UK: Acumen Publishing, 2010), pp. 260–265.
3. Bibliography of Books by Heidegger and Books in English on Heidegger’s Thought. In *Martin Heidegger: Key Concepts*, ed. Bret W. Davis (Durham. UK: Acumen Publishing, 2010), pp. 266–280.
4. “Amerika ni okeru Nihontetsugaku no kenkyūjōkyō ni tsuite” [On the State of Research on Japanese Philosophy in America]. *Nishidatetsugakkai kaihō* [Bulletin of the Society for Nishida’s Philosophy] 9 (2009): 2–4.
5. “Bibliography of Books in Western Languages on Japanese Philosophy.” In *Sekai no naka no Nihon no tetsugaku* [Japanese Philosophy in the World], ed. Bret W. Davis and Fujita Masakatsu (Kyoto: Shōwadō, 2005), pp. vi-xvii.
6. “Nishitani Keiji” entry for the Kyoto University Japanese Philosophy website:
http://www.bun.kyoto-u.ac.jp/nittetsu/guidance/philosophers/nishitani_guidance.html